DOCUMENT RESUME

ED 225 150 CS 207 297

AUTHOR Chamberlin, John; Harder, John
TITLE International Development Education in the English Classroom.
PUB DATE Aug 82
NOTE 27p.; Paper presented at the Annual Meeting of the Canadian Council of Teachers of English (15th, Saskatoon, Canada, August 15-20, 1982).
PUB TYPE Speeches/Conference Papers (150) -- Viewpoints (120)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Critical Reading; *Cultural Awareness; *Developing Nations; *English Instruction; Global Approach; *Integrated Activities; *Literature Appreciation; *Mass Media; Models; Secondary Education; Teaching Methods
IDENTIFIERS Marcuse (Herbert)

ABSTRACT

International development education in the English classroom might consist of the critical analysis of print-media coverage of events in the Third World and the reading of fiction written by Third World authors. An integration of both activities requires a theoretical framework that would affirm the usefulness of the discipline's pursuits in language study and in the reading of literature and that would also offer interrelated theories of both the mass media and of artistic, imaginative fiction. Such a theoretical structure is provided in two works by Herbert Marcuse: "One-Dimensional Man" and "The Aesthetic Dimension." These two books offer a convincing explanation of the complacent, consumerist attitudes of so many students and also a rationale for the potential that the study of language and literature has to change those attitudes. Two analytical methodologies in particular are available for teaching students the skills needed for critiquing the language of news coverage: general semantics and sign theory. A sign theory diagram offers a model for how graphics and the overall import of news are interpreted. Using Marcuse for direction, a teacher can help students to read Third World novels such as "One Hundred Years of Solitude" and "Things Fall Apart." Students' participation in such fiction can contribute to their global awareness. (HOD)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED225150

John Chamberlin
John Harder

International Development Education in the English Classroom

English teachers have been helping to overcome regional and cultural disparities within Canada by helping students to see their habitual preconceptions, characteristic of their own geographical area, from a perspective of the literary works and forms of expression from other parts of the country. Now, at a time when the globe itself seems to be shrinking and we are being brought closer and closer to people very different from ourselves in other parts of the world, it is important that teachers help their students overcome, as well, their global provincialism as Canadians, northerners, and affluent consumers.

As English teachers we have a particular contribution to make: we can help students to better understand through linguistic and rhetorical analysis the special viewpoint taken by the western media in its coverage of events and problems in developing countries and help them also to see and feel the complex realities of life there through the reading of literary works from the Third World.

Such a broadening of the curriculum was given special focus and direction at the eighteenth session of the UNESCO General Conference in November of 1974. There the recommendation concerning education for international understanding and cooperation relating to fundamental freedoms encouraged, among other things, "an international dimension and global perspective in education at all levels and in all forms." It was hoped that such an international dimension in education would help bring about an "awareness not only of the rights but also of the duties incumbent upon individuals, social groups, and nations toward each other," for the purpose of equipping the individual "to participate in solving the problems of his community, his country and the world at large."[1]

CS207297

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
John Chamberlin
John Harder
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
X This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

Ambitious statements such as this invite a global perspective for the classroom in general and, as we shall see, for the English curriculum in particular. Or can we assume that such a focus for education is already in place in the Canadian classroom?

An answer to this question was given in part at the 1980 session of participating UNESCO nations that gathered in Finland to report their progress toward meeting the 1974 objectives. The Canadian report contains much that is positive concerning Canada's inherent resourcefulness and potential for working at the UNESCO goals; however, the state of affairs on closer examination seems less than inspiring.

The report pointed out that "no faculty or college of education at present rejects the UNESCO recommendation, but none gives it primacy in its program." It went on to say that "the typical curriculum will contain most about Canada and the United States, some about Britain and France, less about most of Europe and relatively little about most other societies."[2] The report also noted that topics important to international understanding, cooperation, and peace were dealt with, if at all, by such disciplines as history, the social sciences, and natural science.

We tested the conclusions of the 1980 Canadian Report against the various provincial high school English guidelines to see whether International Development Education might be taking place in the typical classroom. Two entries in the Senior Division English Curriculum for Ontario (1977) are noted here as typical of the kinds of aims that can be found in various guidelines across Canada. In one instance teachers are encouraged "to broaden the students' knowledge of literature, both past and present, and to deepen their insight into different cultures as expressed through a variety of literary genres."[3] Another entry in the same document suggests that the curriculum help the students

to "understand Canada's broad cultural heritage, and peoples belonging to social and cultural groups other than our own."[4]

Although our investigation revealed such general statements encouraging consideration of cultures other than our own in the English classroom, almost nothing was said explicitly about Third-world literature as a desirable part of the curriculum. Perhaps the limits of vision in Canadian guidelines are symbolized by the Saskatchewan curriculum for grade twelve:

> Although the broad outline of the pattern provides for only British, American, and Canadian literature, it is not intended to exclude the literature of other countries. Indeed, translations of certain European works are listed with the British selection that are suggested for study. [5]

If the curriculum guidelines seem stingy in their explicit recognition that good Third-world literature is available and even desirable for the English classroom, the media awareness units seem more generous and even invite a global perspective with a sense of urgency. A statement from the Alberta curriculum guideline was typical:

> We must help students develop a mass media literacy through an intelligent exploration of how ideas are conveyed through discriminative reaction and personal use of media.[6]

Again, however, the scope for such a course did not include anything explicit about Third-world awareness in the media.

Our investigation revealed, then, that the various provincial guidelines invited international development education only if we apply "globally" such statements as the call to teach "respect for the customs and beliefs of social and cultural groups other than our own" and if we recognize the need for mass-media literacy as it applies to the international scene particularly. The imaginative teacher can read between the lines of the various curriculum guidelines and fulfill their aims by bringing the world into the English

classroom.

Our proposal here is that international development education in the English classroom might consist of two linked and inter-related activities: 1.) the critical analysis of print-media coverage of events in the Third World, and 2.) the reading of fiction written by Third-world authors. Teaching literature is, of course, something that English teachers are already used to doing--but we are suggesting that works be studied which are not usually part of the canon in senior high and first-year university courses; and we are suggesting also that those works be taught for somewhat different purposes than the usual ones. The analysis of print media is less likely being done in the English classroom, and yet it is the development of what is or will be for students a common encounter in everyday life with printed discourse: reading newspapers and newsmagazines.

In proposing both activities as ways of doing international development education, we are regarding both as ways of enabling ourselves as teachers and students to "de-ethnocentrize" our thinking and feeling, to grapple with the issues that face the developing nations, and to realize more fully the extent of social injustice in those countries and our relationship to those conditions of injustice. Although these purposes could be served just by teaching critical analysis of print media or just by teaching Third-world novels, teaching both together in an integrated way would make, we believe, a particularly rich and valuable educational experience.

Critical Theory

Such an integration of both activities requires a theoretical framework which would affirm the usefulness, for these purposes, of our discipline's pursuits in language study and in the reading of literature, a framework which

also would offer inter-related theories both of the mass media and of artistic, imaginative fiction. Such a theoretical structure is well provided in two works by Herbert Marcuse: One-Dimensional Man and The Aesthetic Dimension. These two books offer a convincing explanation of the complacent, consumerist attitudes of so many of our students and also a rationale for the potential that the study of language and literature has to change those attitudes.

Marcuse is much clearer than many other media critics are about what the ultimate goal of discourse should be, a goal which could define "authentic" or "normative" language use against which false uses could be evaluated and critiqued. The ultimate goal of authentic discourse is the promotion and realization of those faculties and powers which enable human beings to lead a good life, one free from dependence, ugliness, and drudgery. To work towards this goal is to act "to pacify the struggle for existence"[7] and discourse, in all of its functions of exposition, expression, and persuasion, has a crucial role to play in this process.

The conditions necessary to actualize the human potential for leading a good life constitute the real, vital needs that a society's discourse should be striving to meet. But capitalism and its culture, according to Marcuse, have tended to substitute false needs for these genuine ones, false needs which it is capitalism's business to cater to. Capitalism induces and then satisfies these false needs with consumer goods and services and hides the fact that the real needs remain unfulfilled, the genuinely good life thwarted. Language is put to misuse in this enterprise of satisfying false needs; commercial advertising is, of course, the most compelling instance of such misuse. Mass society is diverted by the language of "happy consciousness."[8] Language is deprived of its power to communicate about real issues and becomes closed

in on itself within a single dimension in which discourse serves only as a ritual to "bind the consumers more or less pleasantly to the producers."[9] This is the language in which our students are engulfed by the media: language that has collapsed into the flatness of consumeristic triviality.

Difficult as it may be, it is possible for the critical reader to learn how to break free of the one-dimensional discourse spun out by the dominant culture. The critical reader has at his disposal for the instruments of his critique not only the paradigm of an authentic discourse which would be concerned with genuinely problematic issues, in contact with the realities of history as reason discerns them, but also the rational analysis of language itself.

Reason does have the self-sufficient power to recognise and pry open sealed-in, one-dimensional discourse. Language which closes in can be identified as language dominated by nouns, synonyms, ritual images, and cliches, set out in repetitive statements and tautologies, and argued with miscellaneous facts without the context of fully developed concepts or history. Here are some of the distinctive features of one-dimensional discourse which Marcuse identifies:

> Abridgement of the concept in fixed images; arrested development in self-validating, hypnotic formulas; immunity against contradiction; identification of the thing (and of the person) with its function...[10]

Linguists have also picked out and warned against some of these same abuses of language in the mass media.

For Marcuse there is, as well, another "power of the negative" besides reason and that is the artistic and imaginative faculty which gives aesthetic form to the content of literary works. In this case the transcendence of ordinary, closed-in experience is accomplished, not by the objectivity of rational analysis, but by the autonomy or distancing-effect of artistic

stylization. Artistry transforms content into a self-contained, whole, aesthetic structure and so is able to perform, by virtue of this setting-off or alienation from the conventional conceptualization of experience, a truly cognitive function: it is able to reveal the world as it really is, undistorted by the dominant world-view. Reading works of fiction can, then, help to replace "happy consciousness" with "counter consciousness," i.e., can make possible by this negation of the ordinary an awareness of a new system of needs, the real, vital needs of humankind. Reading literature can thus help us to experience language re-authenticated, open again to other dimensions, rich and full in its power to communicate meaning that challenges and provokes listeners ahd readers into dialogue. The flatness of one-dimensional discourse by contrast is thereby the more easily recognized for what it is.

Marcuse's critical theory, cultural and aesthetic, can serve well, then, to frame the two activities of print-media analysis and Third-world fiction reading, linking them together for a critical purpose and appropriating them for development education. Both activities can contribute to a critical consciousness about what is happening in the Third World, to an awareness of the misapprehensions held by most North Americans regarding conditions in those regions, to a fuller realization of what the reality of the experience of oppression means to people there, and to a conviction that there must be constructive change.

Critical Analysis of Print Media

With these preliminaries of rationale and relevant critical theory briefly surveyed, we go on, first, to suggest how the critical analysis of print media might be presented in the English classroom: what topics might be dealt with and how teachers can help students acquire the necessary analytical skills.

There is a good deal of evidence to be looked at that shows the one-dimensionality of most news coverage of Third-world events in North American

newspapers and newsmagazines. The charge of a "bias against understanding" brought against the print media in general and against the dispatches of the wire services in particular has been made repeatedly over the last ten years by Third-world spokesmen at various UNESCO conferences and assemblies. The validity of their claim has been generally upheld by scholars and professional journalists (though there is much disagreement over what can be done about it): yes, there is an imbalance in the flow of news between North and South; events in developing countries are inadequately reported to the North; the media neglect the ongoing issues in the Third World that would provide a context for day to day events, such as the ongoing problems of underdevelopment and attempts to solve them, the processes and side-effects of change, and the forces that shape the lives of people in those regions of the world.

The MacBride Commission Report entitled Many Voices, One World (1980) sums up the debate over the communications imbalance between North and South and sets out an alternative model for a more equitable exchange of information called NWIO - New World Information Order. The Report offers a list of global issues that it urges the international media agencies to give attention to in view of "how important is the role that can and should be assigned to communication in awakening the conscience of and sensitizing public opinion to the major problems confronting the world."[11] Among these issues are Hunger/Poverty and Violations of Human Rights. "The whole issue of human rights," states the Commission, "is intimately bound up with all the major problems facing mankind."[12] Here, surely, in Hunger/Poverty and Violations of Human Rights, seen within the overall context of development, are two major obstacles to the "pacification of the struggle for existence" for the people of the Third World, two issues that readers can keep a hold of and use as levers to pry open closed, one-dimensional discourse and to transcend the smothering complacency that it tends to induce.

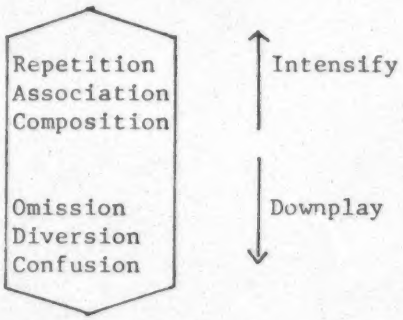
Content analysis of what newspapers and newsmagazines have reported of events in foreign countries in the past can show in detail the ways in which the public has been led to misunderstand the realities of what's happening in the Third World. The journalism reviews, coming out of universities in the U.S. and Canada (The Columbia Journalism Review foremost among them), publish articles which survey print-media news coverage from the past and discuss its shortcomings. Patterning our work on such articles, we carried out our own content-analysis research project on print-media coverage of the March 28 (1982) elections in El Salvador. We grouped the articles somewhat impressionistically by time period and subject heading, looking particularly for how much attention was given to statements by U.S. State-department officials, for whether or not the perspective of the guerrillas or of the political coalition with which they are affiliated was adequately reported, for coverage of the issues of Poverty/Hunger (in this case, the government's land-reform program) and Human-rights Violations (the torture and murder of civilians by death squads and security forces), for how lay-out, headlines, and photos and their captions directed how readers integrate a new piece of information into their understanding.

Students could certainly take up such a project of content analysis on some recent or current event--though limits to the scope of the project need to be carefully defined to keep it from snowballing out of control. One particularly valuable exercise on a small scale is to compare how various newsmagazines and background features in newspapers chronicle the history of a region that events have brought to prominence in the news. Our comparison of such outlines of Central American history in Time, US News and World Report, and Macleans proved very interesting indeed.

Two analytical methodologies in particular are available for teaching

students the skills needed for critiquing the language of news coverage. Both are derived from linguistics; both have much in common with Marcuse's means of analyzing closed discourse in One-Dimensional Man. These two methodologies are general semantics and sign theory. We will try to subsume the essential contribution of each under one diagram for the one and another diagram for the other. This will do them both an injustice, but it has the advantage of providing readers with schemes of analysis which they can easily hold in their minds.

General-Semantics Diagram:



The reader should be alert to the means by which news writers intensify the good side of the interests they favor, whether political or commercial, and downplay their bad side and alert as well to how those same means are used to intensify the bad side of opposing interests and to downplay their good side. Hugh Rank distills much of the analytical methodology of General Semantics into his scheme of the three devices of intensification (repetition, association, composition) and the three devices of downplaying (omission, diversion, confusion).[13]

Repetition:- A careful analysis of language shows how surprisingly often some of the same key words come up again and again during the course of an article or even in different articles in different newspapers. The temporal discontinuity of the print media tends to result in the repetition, in set formulas or epithets, of those few elements of context which are offered as background to the happenings of the day. A good example in the coverage of the Salvadorean elections was the word "boycott," as in "the upcoming

elections which the rebels are boycotting." The word is used so many times in so many different places that the reader tends to forget how unfairly slanted the word is. Members of the leftist opposition coalition would certainly have participated in the elections if they thought they could escape assassination by the death squads during their campaigning.

Association:- The critical analyst can learn to take notice of how intensification of the bad side or the good side is achieved by associating a person or event with some widely admired public figure or ideal, or, on the other hand, with someone or something regarded as threatening or despicable. The connotative nuances of words also depend on their association with other contexts for their power to persuade, as do metaphors as well. Associations like these often contribute to what has been called a "two-valued orientation," in which the only apparent options are black and white with no grey possibilities in between. Again in the coverage of the Salvadorean elections, the revolutionaries were constantly associated with Castro's Cuba to the effect that, in a poll of the news-reading public done by the New York Times in March, 1982, half of the respondents said they believed that Cuban forces were actually present in El Salvador--something that no one has explicitly claimed, but something the often-reiterated association suggests.

Composition:- A reader alert to this device would watch for the ways in which the news writer puts together arrangements out of the various classes of both words and things, i.e., it includes the syntax and structure of discourse and also the choices made about the level of abstraction at which the topic is pursued. Semanticists warn particularly about the tendency of words from the noun class to lend an eternal substantiality to what they designate.

One particular composition of discourse structure commonly used to intensify is the pyramid configuration of many newspaper articles, in which

certain material is given prominence by being put in a sensational opening while explanations or qualifications are buried far down in the column. This was done in a front-page article of the Globe and Mail on the day after the Salvadorean elections. It began (under the headline, "Killings Mar Heavy Vote in Salvador"), "As grenades exploded and automatic-weapons fire rattled through the streets of the capital, Salvadoreans swarmed to the polls..." Only in scattered places below was it mentioned that "the feared all-out offensive by the guerilla armies did not take place."

Omission:- This first means of downplaying, corresponding loosely with repetition, is what Marcuse calls "abridgement". Some linguists have termed it "logophagi," that is, the gobbling up of many words by a few, thereby concealing an entire proposition, inference, or judgment in just a trace of language. Such compression is especially easy to do with passive constructions and their derivatives, constructions in which the agent or experiencer is easily deleted and hardly missed by the reader. Euphemism is also regarded as a kind of omission; the offensive aspect of the idea is effectively suppressed so that the reader does not become aware of it. Defense departments and the Watergate hearings have contributed an ocean of double speak to public usage. Representative of this tactic is the euphemism by which the aggression of an offensive attack is concealed by the phrase of military jargon, "protective reaction".

Diversion:- The news reader should be aware that the very format of the daily newspaper, to which the continuous flow and inter-relationship of happenings must accommodate themselves, tends to make for diversion, i.e., tends to prevent connections being made that would lead to a comprehensive understanding of an issue. Instead, each reported event is seen as sufficient in itself, rather than integrated into a context.

As well, the reader's attention is often distracted from the assimilation and analysis of information by catchy headlines and photos (with their captions) which disproportionately influence or trivialize his impression of the event. Such distraction is apparent in an article taken by the Kitchener-Waterloo Pecord from Associated Press on March 30, 1982, and headlined "Salvadorean Rebels the Real Losers." A photo, also from AP, which accompanied the article, showed a young Salvadorean soldier with a watermelon under his arm. The caption read, "An armed Salvadorean soldier waits for a lull in shooting in Usulutan to eat a watermelon." This human-interest angle diverts the attempt by the reader to make sense of events.

Confusion:- The reader can be hampered in drawing valid conclusions about the news by the writer's having confused the issue with false reasoning or with language that sounds good but that on closer analysis doesn't go together to make any coherent sense. Public officials often resort to such talk. Some instances can be regarded as "phatic," i.e., as ritual language meant not to communicate, but merely to reaffirm social cohesion.

A statement by a State Department official as reported on the front page of the New York Times for Sunday, March 14, under the headline, "High Aide Says U.S. Seeks Talks on Salvador Issue", illustrates confusion particularly well, and other devices of intensification and downplay also:

> "We have to talk to the Russians," the official said. "There are discussions that must be held, there are steps that must be taken in political, economic and security areas which tend to influence calculi in Moscow, in Havana, in Nicaragua and in the regional context, and it is a very complex mosaic of interrelated actions which must be consistent, credible and hopefully will ultimately bring a successful outcome."

The statement gives the impression that the whole matter is very complicated, but that the U.S. government does have the expertise to deal with such intricacies

of international relations as well as a praiseworthy willingness to negotiate. But if the reader were to ask, "What is the reason that makes it appropriate for Washington to talk to Moscow about the struggle in El Salvador?", it becomes clear that no reason is being offered, only confused and garbled sentences without any substance.

Rank's general-semantics diagram offers a means of analyzing how certain devices of language direct our responses to news; Roland Barthes' sign-theory diagram in his book Mythologies offers a model for how graphics and the overall import of news are interpreted "mythologically", i.e., according to the dominant ideology of the status quo. Barthes' concept of mythology has much in common with Marcuse's concept of one dimensionality: both refer to the process whereby alternative ways of seeing the world are excluded by the cooptation of the challenging information or idea into the flatness of the conventional mind-set.

Sign-Theory Diagram:

<table>
<tr><td colspan="2">1. Signifier: "man" 2. Signified: object or class, man</td></tr>
<tr><td>3. Sign: designated man

I. Signifier
photo: black soldier saluting a French flag</td><td>II. Signified
truism: French colonialism works and is a good thing</td></tr>
<tr><td colspan="2">III. Sign
significance: what this man in the photo is doing justifies French colonialism</td></tr>
</table>

In explaining "mythology" in his special sense, Barthes adopts terms that Saussurean linguists have used to indicate how meaning is conveyed and understood in individual words. He puts a set of terms that offers an analysis of the elements of meaning at the level of words into proportion with elements

at the level of interpretation, as the diagram shows.[14] Thus, he has the word correspond to the overall factual message or graphic to be interpreted; these vehicles (signifiers) are assigned to things or ideas (signifieds) as carriers of their identities, those of objects or classes at the verbal level, those of ideological truisims at the interpretive level. The signifier and signified taken together constitute the thing or idea as it enters into communication: at the verbal level, the designated thing or class (sign); at the interpretive level, the import of the particular information or graphic (significance). Barthes argues that, in a "mythological" reading of signs at the level of interpretation, the generalization which serves to perpetuate things as they are seems to go with the information or graphic just as naturally and justifiably as a thing seems to go with the word that designates it. But in fact the connection between signifier and signified is not a necessary or natural one, and, likewise, so neither is the connection between the information or graphic and the truism it is supposed to support.

It will be noticed from the diagram that a sign at a lower level of the code, i.e., a signifier, such as a word, functioning to designate something as an elemental constituent in communciation, is subject to being taken up into a higher, more comprehensive order of signification. The diagram thus serves to remind the critical reader to look for this distinction of levels and to be aware of the effect of each on our understanding of the news. The usefulness of making this distinction of levels is shown by the analysis of a graphic used in Time magazine for March 22nd, 1982. It was a sketch of a falling domino. At one level the graphic is only an indication of the starting point of the article, but at another level it serves to reinforce how we are meant to interpret the information presented there.

The first paragraphs of the article state that the U.S. Administration

had been trying to prove that Moscow, Havana, and Managua are behind the civil war in El Salvador, but that the attempts to prove this allegation had failed. Time offers the interpretation that it was simply the presentation of the proof that failed; the possibility that there might not be evidence to make such a case is hardly considered. The higher significance of the graphic reinforces this interpretation by almost subliminally putting into the reader's mind the truism of the domino theory: the Soviets, once they have taken over one country, go about taking over the one next to it, working towards the borders of the United States; El Salvador is in this line of countries set to falling like dominoes. This interpretation seems so naturally to go with the events that no proof of the actual involvement of the Soviets (and Cubans and Nicaraguans) seems to be needed. "The case," says Time,"is almost self-evident." The higher level of significance of the graphic has indirectly contributed to the naturalness of this interpretation, for the image of the falling domino has already, even before the reader starts the article, overlaid the factual information with an interpretive generalization. As Barthes says, mythology leaves no place for history.

Reading Third-world Novels

Teaching Third-world literature as a way of doing international development education requires, we believe, a theory of literary criticism capable of orienting readers to the text in a way to make possible an opening of the readers' awareness to the realities of underdevelopment. Again we turn to Marcuse for critical ideas with relevance to classroom practice. His work on literary theory, The Aesthetic Dimension, serves well the purposes of development education because it is neither too absorbed in purely literary matters (New Criticism), nor too intent on reducing art to political economy (Marxism).

How, then, might a teacher, looking to Marcuse for direction, go about doing international development education by helping students to read Third-

world novels?

As we briefly stated in the critical theory above, Marcuse regards artistic form itself as having the potential to transcend the dominant consciousness induced by ordinary social relations. It is able to do this by virtue of its alienating, distancing power. Marcuse thus affirms the function of artistic stylization. There can be a particular usefulness, then, in helping students to discern and appreciate how the author, by imaginative and craftsmanlike shaping of her material, structures the narrative, characterization, etc., of the fictional work. This artistic role of the author tends to be overlooked by students, who seem, in our experience, to want to accept the literary text as a documentary transcription which the author has taken down as an on-the-spot reporter might have done. The structural aspect of literary works English teachers are probably already used to helping students discover in works of the canon; this aspect of Third-world novels also needs to be studied.

An important element in the experience of reading fiction is the sensuous intensity with which the reader re-experiences the events represented in the narrative.[15] In reading, we become involved in extreme situations lived through by characters who are like us in that they too are struggling for a pacified existence and who are, therefore, people with whom we can identify; and yet also they are often very different from us in how they perceive their reality. This participation through fiction in the lives of others from beyond our own society can certainly contribute to a global awareness. As Marcuse says, "the encounter with the fictious world restructures consciousness and gives sensual representation to a counter-societal experience."[16] The teacher can help intensify this experience by helping students understand better what

the events of the book might mean to the characters going through them; particularly, the question might be asked, "How do the cultural and social preconceptions of the protagonists influence how they respond to what happens to them?" Anthropological and sociological studies would provide information relevant to answering this question.

The reader's absorption in the process of comprehending the most profound and seemingly contradictory truths about human life as presented in literature leads to what Marcuse calls "a liberating and rebellious subjectivity." He explains how such inwardness can result in liberation: "With the affirmation of the inwardness of subjectivity, the individual steps out of the network of exchange relationships and exchange values, withdraws from the 'reality' of bourgeois society and enters another dimension of existence...." In so doing, the "locus of the individual's realization" is shifted "from the domain of the performance principle and the profit motive to that of the inner resources of the human being: passion, imagination, conscience."[17] The teacher might foster this inwardness of subjectivity by helping readers to perceive the most profoundly human issues at stake in the novel and by helping connect those issues with deeply felt concerns in the readers' own lives.

The remembrance of past events is another lever, according to Marcuse, for prying open the ordinary flatness of the conventional way of seeing the world. "Recognition and relation to the past," he states in <u>One-Dimensional Man</u>,"... militates against the closing of the universe of discourse and behaviour."[18] History enters in various ways into the fictional world of literary works: "explicitly, or as background and horizon, and in the language and imagery"[19]; but, however these historical elements are present in the work, they exert an influence that challenges the conventional mind-set. History,

even when transformed by being taken up into the structure of a literary work in whatever way, can help us to understand the true dimensions of present reality both for ourselves and for the people of the Third World. Nor must the fictional work be realistic or based on an actual event in order to do so. A teacher can help readers of Third-world literature to be reminded of the dimensions of what people have been through in the past by showing what the various ways are in which history comes into a fictional work and how it is integrated into the structures of language and narrative.

Marcuse's aesthetic theory does, then, suggest some general approaches the teacher might take to help students read Third-world novels in ways that would foster a critical consciousness of development issues. We go on to suggest how two of these approaches might work out in the particulars of class-room presentation. The novels used for illustration here, one by a Latin American author, the other by an African, are books which we have had some experience teaching.

I (J.C.) taught, in an introductory course at university, the book that has been the most popular novel in Latin America during the last fifteen years: One Hundred Years of Solitude by the Nobel-prize-winning Colombian writer, Gabriel Garcia Marquez. The book is long, but my students read it anyway (I think) and seem to have enjoyed it. Like many Latin American novels of the last 25 years or so, it is very sophisticated in the complexity of its literary form and the richness of its thematic resonances. Also, like many other Latin American novels, the book narrates scenes of violent death and explicit sex which young adolescents might find difficult to deal with emotionally.

One episode in the novel particularly lends itself to consideration by the approach which focuses on the ways that history comes into a fictional work: chapter fifteen tells of the strike by banana workers on the plantations which Mr. Brown and other Americans have establised around Macondo, the town

whose history, along with that of its most prominent family, the Buendias, the book narrates. This incident is evidently based on events that occurred in November-December, 1928, in the province of Magdalena, the region of Colombia where Marquez was born. It would make an interesting and helpful sequence for the class to proceed from the critical analysis of newspaper coverage of current events, to the critical analysis of how the papers at that time reported the banana workers' strike in Colombia, to a consideration of how that event is taken up into the fictional history of Macondo and the Buendia family. Such a progression would provide the opportunity to talk about the artistic transformation of history as well as about how development issues and the struggle against injustice are perceived differently by the North American press and by the literary imagination of a Latin American novelist.

I was able to find several articles on the 1928 strike by checking the annual subject indexes of the New York Times. Most university libraries (but not many public libraries) would have these indexes, as well as a complete set of the New York Times on microfilm. Copies of the articles (white on black) can be made from the microfilm by a reader-printer.

A close look at three articles in particular--the initial, front-page report on the strike, December 6, 1928; the official statement about the situation by the United Fruit Company, December 9; and a brief item in the financial section, December 17--would offer interesting material for analysis and class discussion. Critical reading would open such issues as these for consideration: whether there were any grievances at all on the workers' part or whether the outbreak was the result solely of agitation by communist agents from Mexico; the extent of violence in the army's actions to restore order; the prominence given in the articles to the amount of financial commitment to enterprises in the area by U.S. companies.

This historical event, so suggestive of development issues such as cash-cropping for northern markets, the exploitation of indigenous labor, and the spiral of violence, is both recorded for memory and transformed by art in the ways that it is assimilated into the literary structures of Marquez's novel. In One Hundred Years of Solitude, the strike is led by a member of the Buendia family, José Arcadío Segundo, whose character and actions take their place in the complex patterning of the family saga. The part José Arcadío Segundo plays in the strike against the banana company reminds his great-grandmother, Ursula, of the part her son, Colonel Aureliano, had played in the long cycle of futile revolutionary wars that had convulsed the country years before; "It's as if the world were repeating itself," says Ursula.[20] This concept of time caught in reflections of itself through history is central to the novel's structure and imagery (mirrors and ice, Pilar Ternera's playing cards and Melquiades' parchments). It has the effect of pitting the affirmation of commitment to the struggle for justice against the apparently fated destruction of every endeavor that strives to assert life over death. Discussion of these central features of the book grows easily out of a consideration of how this one historical event, the 1928 banana-workers's stike, is taken up and transformed by the novel's artistry.

Several good African novels can be integrated successfully into the English curriculum. One of these, Things Fall Apart by Chinua Achebe, has been included by some Canadian teachers.[21]

Set in Nigeria at the turn of the century, this novel reflects the changing social forces as tribal ways come into conflict with colonialism and Christianity. The novel can be included, for example, with a study of Oedipus and Hamlet to compare the forces that give rise to tragedy. Like the protagonist in classical tragedy, Okonkwo is a man of considerable stature, and possesses authority, passion, and power. Working against the protagonist are

the social and political forces beyond his control. What is tragic for Oedipus--his blind participation in his own destruction--and for Hamlet--his inability to focus his emotions and will following the death of his father--is here in Okonkwo made painfully vivid through a clash between protagonist and antagonist, the changing culture. The reader comes to admire the protagonist at the expense of the antagonist, in this case twentieth-century technology and western culture, which many students have come to accept uncritically.

Then, too, the student must be aided in his understanding of Ibo ritual and social mores if these are to be regarded as something other than dated curiosities or fictitious excesses. Here anthropologists and CUSO workers visiting the classrooom can help students recognize both the Ibo ritual as it reflects the bond between man and nature and the emotional upheaval for Okonkwo when such codes are broken. Here, too, the tribal nature of Israel as reflected in the Old Testament, as well as the near sacrifice of Isaac by Abraham--stories familiar to many students--will help to bridge the gap between our culture and Okonkwo's. Such a parallel would be especially helpful for interpreting the episode where a young boy from a neighboring tribe is sacrificed to settle the score from a previous murder. Examples of contemporary western vendetta should also be useful here. Such examples that help to interpret the Ibo culture can assist the student to understand Okonkwo's tragic struggle that culminates in a dishonorable death by suicide.

My experience (J.H.) with this novel in the classroom has borne out Marcuse's statement given earlier regarding the "encounter with the fictitious world restructuring consciousness and giving sensual representation to the counter-societal experience." Students have reported a change in thinking about the way in which they perceive the forces that have given and are giving shape to Africa and North America. If it is true that we live what we perceive,

then an introduction to such a novel as Things Fall Apart on the high-school level might help in a small way to rescue us from our one-dimensional thinking.

Particularly in conjunction with the critical analysis of news-media discourse, the rich counter-experience of reading Third-world novels can do much to overcome in our students the limitations of their conventionally North American ways of thinking. Surely there is an urgent need to overcome such limitations, if the citizens of Canada are going to contribute constructively to changing those structures which impose with increasing ruthlessness on two-thirds of the world's people the injustices and privations caused by militarism and economic neo-colonialism. The discipline of English, like any subject, has a course of its own to go as it develops according to the inherent momentum of its own theoretical and practical mass, but at a time of crisis such as ours those who teach and pursue English as a profession must respond to this need of our world for constructive change by putting our critical and literary abilities in the service of development education.

John Chamberlin
Wilfrid Laurier University
Waterloo, Ontario.

John Harder
Rockway Mennonite Collegiate
Kitchener, Ontario.

Footnotes

1. "Recommendation concerning education for international understanding, cooperation, and peace, and education relating to human rights and fundamental freedoms," adopted by the UNESCO General Conference at its eighteenth session, Paris, November 19, 1974, p.2.

2. Douglas Ray, "Education for International Understanding in Teacher Education," presented at the European Seminar on Implementation of the UNESCO Recommendation of Education for International Understanding in Teacher Education, Espoo, Finland, September 2-5, 1980, pp. 5,8.

3. Senior Division English Curriculum for Ontario, 1977, #3 under Introductory Aims.

4. Ibid., #6 under Specific Objectives. We note with regret that the recent Ontario SERP Report fails to address specifically development education in the English classroom.

5. Curriculum Guide: English 10,20,30, Department of Education, Saskatchewan, 1975, p.19.

6. Senior High School Language Arts, Department of Education, Alberta, 1982, p.5.

7. Herbert Marcuse, One-Dimensional Man (Boston: Beacon Press, c. 1964), p.ix.

8. Ibid., p.76.

9. Ibid., p.12.

10. Ibid., p.96.

11. International Commission for the Study of Communication Problems, UNESCO, Sean MacBride, chairperson, Many Voices, One World (London: Kogan Page, c. 1980), p.175.

12. Ibid., p.187.

13. Hugh Rank, "Teaching about Public Persuasion" in Teaching about Doublespeak, Daniel Dieterich, ed. (Urbana, Illinois: NCTE, 1978), pp.3-19.

14. Roland Barthes, Mythologies, selected and translated by Annette Lavers (Frogmore, St. Albans: Paladin, 1973), p.115.

15. Herbert Marcuse, The Aesthetic Dimension (Boston: Beacon Press, c. 1978), p.67.

16. Ibid., p.44.

17. Ibid., p.4-5.

18. Marcuse, One-Dimensional Man, p.99.

19. Marcuse, The Aesthetic Dimension, p.xii.

20. Gabriel Garcia Marquez, One Hundred Years of Solitude, translated by Gregory Rabassa (New York: Avon/Bard, 1971), p.276.

21. Chinua Achebe, Things Fall Apart (London: Heinemann, c. 1958).

An Annotated Bibliography of Resources
[supplementary to information in footnotes]

A. Periodicals on Development Education

Dev/Ed News. International Development Education Committee of Ontario, c/o OCLEA, 6th floor, O.I.S.E., 252 Bloor St. W., Toronto, Ontario. M5S 1V6

The New Era. World Education Fellowship, 54 Fontarabia Road, London, England. SW11 5PF

B. NWIO

Richstad, Jim, and Anderson, Michael H., ed. Crisis in International News. New York: Columbia University Press, 1981. [A very useful collection of essays pro and con, including statements by Third-world spokespersons.]

Smith, Anthony. The Geopolitics of Information. New York: Oxford, 1980. [A well-written, balanced, overall assessment of the issue.]

C. Critical Analysis of Print Media

Bolinger, Dwight. Language, the Loaded Weapon. London: Longman, 1980. [General Semantics updated with greater linguistic sophistication; winner of 1981 George Orwell Award for Distinguised Contributions to Honesty and Clarity in Public Language, awarded by NCTE.]

Black, Edwin R. Politics and the News. Toronto: Butterworths, 1982. [Focuses on Canada; published fall'82.]

Cirino, Robert. Power to Persuade: Mass Media and the News. New York: Bantam Books, 1974. [Unfortunately now out of print; full of excellent projects for students.]

Hayakawa, S.I. Language in Thought and Action, fourth edition. New York: Harcourt, Brace, Jovanovich, 1978. [A classic of General Semantics, originally published in 1941; many exercises or "applications" at the end of each chapter.]

MacLean, Eleanor. Between the Lines: How to Detect Bias and Propaganda in the News and Everyday Life. Montreal: Black Rose Books, c.1981. [Written by a Canadian educator and focussing especially on Third-world issues; useful illustrations, questions, and exercises for each part; bibliography includes a list of development-education centres across Canada; all in all, an excellent resource.]

Rank, Hugh, ed. Language and Public Policy. Urbana, Illinois: NCTE, c. 1974. [Companion volume to Dieterich, ed., Teaching about Doublespeak, cited above in n. 13; both are addressed to English teachers and include essays on theory and practice at various levels.]

Zwicker, Barrie, and MacDonald, Dick. The News: Inside the Canadian Media. Ottawa: Deneau Publishers, 1982. [Focuses on Canada; published fall'82.]

D. Curriculum Units on Third-world Literature with Teachers' Guides

Farris, Katherine, and MacDonald, D. Lorne, ed. Flaws in the Pattern: Human Rights in Literature. London: Amnesty International, 1978. [Not just Third-world literature, but generous selection of poetry by Third-world authors particularly useful.]

Tate, Wendy, et al. Through the Peoples' Eyes: Development Themes in Third World Literature. Kingston, Ont.: International Centre, Queen's University, 1979. ["This kit aims at developing an awareness among students of the reaction of people in the Third World to their own development problems."]

E. Bibliographical Guides to African and Latin American Fiction

Englekirk, John E., et al. An Outline History of Spanish American Literature. New York: Irvington Publishers, 1980. [Useful advice on where to start and what's available in translation by Latin American novelists.]

Zell, Hans M., and Silver, Helene, ed. A Reader's Guide to African Literature. London: Heinemann, 1972. [A listing with brief descriptions of works by modern African writers up to 1972.]